



**“THE WEAKEST OF HOMES**  
**IS THE HOME OF THE SPIDER”**

BY ABDURRAHMAN BIN ABDILLAH

**A RESPONSE**  
**TO ASH-SHABAAB'S**  
**“LIES IN DISGUISE”**

**"The Weakest of Homes is The Home of The Spider"**

A Response to ash-Shabāb's Refutation Titled:  
*"Lies in Disguise"*

By: AbdurRahmān bin `Abdillāh

## بسم الله الرحمن الرحيم

قال الله تعالى:

وإذا قيل لهم لا تفسدوا في الأرض قالوا إنما نحن مصلحون (١١)  
ألا إنهم هم المفسدون ولكن لا يشعرون (١٢)

[سورة البقرة ١١-١٢]

Allāh the Most Elevated said:

**"And when it is said to them: "Do not cause corruption on the earth," they say: "We are but reformers." Unquestionably, it is they who are the corrupters, but they perceive not."**

[al-Baqarah, 11-12]

After being interviewed by Bilal Abdul Kareem and his team at OGN on why my wife and I left ash-Shabāb, I expected a response (or as they like to call it, a "refutation") from ash-Shabāb, and when their response came it was as expected, nothing more than the typical empty rhetoric, personal attacks and character assassinations that they're known for.

The style of their "refutation" comes as no surprise as they have employed it before and continue to employ it to twist facts and to derail the subject in order to turn it into personal attacks instead of addressing the issues at hand.

In response to that I say, while seeking Allāh's help:

### **State of the Ummah:**

"Abu Muhammad al-Muhajir" started off with a strong baseline by guilt-baiting the Muslims with a brief synopsis about the Ummah's suffering. A classic rhetoric this group has been using by leveraging a believer's righteous conscience to their advantage, rather than address the oppression and transgression his own comrades are guilty of.

He chose to distract the Muslims by pointing at the very obvious. It's easier to intentionally point at others' crimes which are well-known to undermine the legitimacy of the points which were raised in the interview.

Unfortunately many of us have fallen victim to this tactic, including myself (as I mentioned in the interview). Initially when the crimes and corruptions of ash-Shabāb were raised to me, I found them hard to believe. Not only would I dismiss these claims as nonsense, but I would "refute" those who spoke against ash-Shabāb! If an individual such as myself who lived amongst them, spoke both Arabic and Somali was duped by them, then I can only imagine the state of an outsider whose only source of information are the images of heavily edited videos romanticizing jihād, a statement with a slick design or an eloquent speech uploaded online.

### **Everybody makes mistakes!**

He then moves on to mention that while they "are busy sacrificing their lives on the battlefield and burdened with the daily difficulties of combat and warfare, others are preoccupied in spreading their faults". No doubt that as human beings we're all prone to erring and making mistakes, the author however attempts to pass off all of the group's crimes that we highlighted as "faults" and "mistakes" that rarely occur, there's a clear difference between making mistakes and systematic crimes that constantly occur and repeated.

He even has the nerve to compare their actions to that of the two noble Companions Khālid b. al-Walīd (the incident with the people of Juthaymah) and Usāmah b. Zayd (the incident with the people of Juhaynah), the reality is that what ash-Shabāb continue to perpetrate cannot be classed as haphazard mistakes by any means, rather they are crimes in contrast to the teachings of the Qur'ān and the Sunnah of the Prophet (peace and blessings be upon him).

Citing incidents that took place at Westgate, Mpeketoni or Garissa in an attempt to save ash-Shabāb's face is futile, because as the scholars have stated consideration is given to what is predominant and common, not to what is rare, and the predominant actions of ash-Shabāb demonstrate they have no sanctity for Muslim lives but rather take it lightly to say the least.

"Abu Muhammad" tries to argue that some of the Caliphs and governors in Islamic history were oppressive, it's as if he's justifying ash-Shabāb's reign of tyranny with the tyranny of those, it's unfortunate for him though that as Muslims we don't justify our actions by what occurred in history. Our source of guidance is the Messenger of Allāh (peace and blessings be upon him) and we look up to the Rightly Guided Caliphs (may Allah be pleased with them) who are the epitome of justice.

### **Journalistic integrity**

It's absolutely laughable that "Abu Muhammad" dedicated a large portion of his "refutation" to attempt to educate Bilal Abdul Karim on "journalistic integrity" and what's acceptable from a "journalistic perspective" and what isn't, when the group he defends is known for killing journalists and reporters of various media outlets in addition to manipulating any news that leaves or enters their territories.

### **Authenticity and being biased**

The author states that Bilal Abdul Kareem mentioned that he couldn't independently verify every minute detail of what was mentioned in the interview, this is true, however he conveniently ignores that he also said: **"We have through our contacts verified that indeed much of what they say is real and true from their perspective"**.

"Abu Muhammad" claims that Bilal stated that he had not contacted ash-Shabāb officially, if only "Abu Muhammad" had actually watched the interview with an open mind instead of blindly accepting what he's fed by his superiors he would know that Bilal said: **"Now we did reach out for the group known as Shabāb and asked for their comment, up until now we have not received any comment from them"**, and **"Once again, we have reached out for Shabaab, we are waiting for a response from them and when they do respond, in shā` Allāh we will bring you their response so that you can have both sides of the story"**.

This leads me to doubt that the author even watched the interview, for how else could he ignore such clear statements by Bilal and then go on to accuse him of being one-sided and not reaching out to them when he clearly promised to transmit their response through his medium.

The fact is that ash-Shabāb decided to ignore all of this (and lie about it as "Abu Muhammad" did) and instead of accepting the invitation of Bilal to address the allegations made against them, they chose to manipulate the Muslim reader by using a platform in their favor which wouldn't require them to face the allegations directly.

They decided to concoct a flimsy statement released through the *"Global Islamic Media Front"*, a platform that has been glorifying this group for many years, despite knowing their crimes. This was done strategically to maintain their popularity within jihādi circles.

And in our case, they knew they had the upper hand by publishing through the "Global Islamic Media Front" which gave them more dominance and an opportunity for damage control.

### **Anonymity and ambiguity**

Throughout his "refutation" the author likes to repeat and reiterate that we are anonymous and unknown, yet in different parts of his "refutation" he speaks of us, our attempts to escape and issues related to it with details that can only come from someone who knows us, yet he insists on classifying us "*majhool*" (unknown) and "*mubham*" (ambiguous), if anything this is an evident contradiction of his claims.

However, since "Abu Muhammad" chose to get technical and use hadīth terminology we will also apply the *qawā'id* (rules) of hadīth on him.

He states: **"Bilal hosts two individuals without surnames, Abdur-rahman and Saffiyah. This alone would be sufficient in itself to reject their narrations"**, based on this statement his own narrations have to be rejected simply due to the fact that he hasn't stated his surname anywhere. In fact he goes by the ambiguous patronymic of "Abu Muhammad al-Muhajir", this sort of double standard is condemned by Allāh's statement: *"Do you order righteousness of the people and forget yourselves..."*.

Furthermore the author of this "refutation" who decided to go by "Abu Muhammad al-Muhajir" is the same individual who authored a previous statement under the name of "Abu Hamza al-Muhajir" in order to "refute" (read: slander) Abū Mansūr al-Amrīkī, and only Allāh knows what other name he will use the next time to fool the masses.

The choice of words and the style of writing employed by "Abu Muhammad" leads me to believe that he actually is an individual known within ash-Shabāb circles as "Abdullāh UK"/"Awoowe", the infamous narrator with the heavy British accent who often appears in al-Katā'ib foundation's media releases.

Despite boasting of having "spent nearly a decade in Somalia" and having "the opportunity to live and fight alongside many other Muhajireen from different parts of the world", the stark reality is that his interactions with those he claims to intermingle with is very limited. In fact most of the time he's confined in a house with limited interactions to people and his knowledge of reality is based on what's passed to him from his superiors.

In fact by admission of his own amīr (who happened to be the individual that used to be my amīr) he barely knows what goes on around. This leads to my next point which is that "Abu Muhammad" wasn't around nor did he know about my arrests due to him being kept in a bubble, and all the details he provided is simply (mis)information passed down to him by his superiors who lied to him by omission and he decided to accept it at face value without verification.

I often believe that if "Abu Muhammad" wasn't restricted so tightly and was exposed to the truth instead of just sufficing with the propaganda that he's fed his conscience and faith would not allow him to say rash things like he does, nor do I believe he'd stay with such a group and support them in their crimes.

While we're still on the subject of classifying narrations as authentic and weak, I'd like to point how authentic the *sanad* (chain of narration) from ash-Shabāb to the "Global Islamic Media Front" actually is. According to a source close to the "Global Islamic Media Front", the chain between them and ash-Shabāb is ambiguous in every sense of the word, he had the following to say:

"I sat with the GIMF representatives in Syria, I was the coordinator for the media department for Jabhat an-Nusrah and I was the liaison between them and the *majlis shūrā* (council) and *shari`yyīn* (Islamic advisors) of al-Qā'idah.

This was when I first met them when they came to do media work with some of our *majlis shūrā*, I was tasked with sitting with them and setting up the meeting, because of this previous contact I knew who they were here and **I contacted them later about the Somalia issue.**

**They said to me: "It's very difficult to really know what's going on in Somalia, we (GIMF) cannot even get to Somalia to see for ourselves what's going on, so we have to depend on messengers or people sending us information."**

So what's the purpose of this? They themselves, **their official representatives in Syria** (not the whole outlet) **told me that they cannot themselves verify what is and what isn't happening in Somalia, and that any information that reaches them is second hand information coming from people whom they cannot verify who they are nor can they verify whom they're speaking with!**

Islamically this is not a sound *sanad*, this chain isn't sound to report from, because they do not know the person who they're narrating from, they do not know them as an individual or on a personal level, they don't know anything about them. They know them as a name on a screen they know them as "*fulān*" (i.e. they don't know their identity).

So by the admission of GIMF representatives in Syria they are not Islamically qualified to narrate anything coming from Somalia."

Based on this we can safely say that the "Global Islamic Media Front" is simply pushing ash-Shabāb's narrative and agenda without verifying or scrutinizing the information they receive.

### **"Men like mountains"**

The author at one point of time tries save ash-Shabāb's reputation by stating the group has been praised by several high ranking jihādi leaders.

Before addressing this point I'd like to mention an incident that demonstrates how clinging on blindly to big names has an adverse effect on a person's sound reasoning. It was said to Khālīd b. al-Walīd (may Allāh be pleased with him) after embracing Islām much later than others: "Where was your intellect O Khālīd to the extent that you did not see the light of Prophethood while it was amidst you for twenty years" he responded: "In front of us were men whose intellect we thought were akin to mountains".

Meaning that these big figures everybody looked up to delayed him from embracing Islām and accepting the truth even though it was in their midst.

Having said that, the individuals that the author listed, despite the high positions they hold in their respective groups, are still human beings with a heart, who at a given point of time might hold one opinion and hold a different opinion at another time, as the Messenger of Allāh (peace and blessings be upon him) said:

إن قلوب بني آدم كلها بين إصبعين من أصابع الرحمن كقلب واحد يصرفه حيث يشاء  
[رواه مسلم]

**"Verily, the hearts of the children of Adam, all of them, are between the two fingers of the Merciful as one heart. He directs them wherever he wills."**  
[Reported by Muslim]

Take Dr. Ayman ath-Thawāhirī for instance who yesterday supported "The Islamic State in Iraq" (despite multiple warnings as early as 2007 from several Iraqi factions as can be seen in [this](#) Abbottabad document) and is now against ISIS.

The reality is that these individuals are not in Somalia and have little to no information of what really occurs except whatever reports or letters ash-Shabāb decide to send them. And I'd like to repeat the line of poetry I mentioned during the interview which really sums up al-Qā'idah's naivety:

إن كنت لا تدري فتلك مصيبة \*\*\* وإن كنت تدري فالمصيبة أعظم

**If you don't know then that's a calamity \*\*\* And if you do know then the calamity is greater**

Interestingly though, this is the same argument ISIS and their supporters cling on to: "Abū Yahyā al-Libī praised us, Usāmah b. Lādin praised us, Anwar al-Awlakī praised us, how can Ayman ath-Thawāhirī go against the consensus of these individuals".

What makes it acceptable for ash-Shabāb to cling on to this argument and unacceptable for them?

But for argument's sake, let's assume that I'm anonymous, ambiguous, have malevolent intentions and whatever never ending accusation ash-Shabāb likes to hurl, then what about the following individuals who reiterate much of what I say:

- Abū Bakr az-Zaylaī (see his open letter "[Verily I Am The Naked Warner](#)")
- Zubayr al-Muhājir (see his open letters "[Yes, There's a Problem!](#)" & "[An Invitation to Court for the leader of ash-Shabāb](#)")
- Abū Mansūr al-Amrīkī (see his open letter "[The Reality & The Truth of the Jihād In Somalia](#)", the transcript of his [question & answer session](#) with members of jihādi forums, his [interview](#) with VOA and of course his [Twitter account](#))
- Hasan Tāhir Uways (see the [transcript](#) of his press conference concerning the situation in Somalia)

- Abū Yāsir al-Maqdishī (see his Twitter [account](#) exposing ash-Shabāb and his [audio recording](#) explaining how az-Zaylaʿī and Burhān were assassinated by ash-Shabāb)

These aren't individuals who are thousands of miles away, rather they're all individuals who lived under your rule, in your territories and witnessed your crimes and corruption first hand.

In addition to this there are a minority of influential figures who see through your lies, such as Adam Gadahn (see his leaked [video](#) describing az-Zaylaʿī, Burhan and Abū Mansūr as "victims of oppression), Abū Māriyah al-Qahtānī and `Umar al-Hadūshi (see one of his Facebook [posts](#)).

Yes, they might be a minority, but the great Companion `Abdullāh b. Mas`ud is known to have said: *"The jamā`ah (community) is what accords to the truth, even if you are alone"*.

### Assumptions and Presumptions

Throughout his attempted "refutation" the author makes a lot of assumptions and presumptions stating that **perhaps** I was "coerced", **perhaps** I'm a "pawn" and at times tries to tie my whereabouts to the nature of my interview, it seems that "Abu Muhammad" is unaware of the well-known Islamic maxim that states:

اليقين لا يزول بالشك

**"Certainty is not overruled by doubt"**

Until "Abu Muhammad" and ash-Shabāb can prove with concrete evidence that I was coerced, that I'm a pawn along with everything else they said, their statement remains flimsier than a spiderweb and would hold no weight in the light of sharī`ah.

And I hereby state in clear terms, swearing by Allāh, that I was not coerced by anyone, nor am I a pawn, rather I am a Muslim from amongst the millions of Somali Muslims who has grown sick of your crimes and corruption.

Furthermore the author suggests that I abandoned "the path of jihād" due to my "inherent weakness" and after "failing to persevere", however the bitter truth that "Abu Muhammad" fails to comprehend is that I left the group he ardently defends due to their crimes, tyranny, corruption and oppression. Unlike you stated I have not left jihād, rather I'm now partaking in the best of jihād, **a word of truth in the face of tyrant.**

لجاء رجل إلى النبي فقال: أي الجهاد أفضل؟ قال: كلمة حق عند إمام جائر

[رواه أحمد]

**A man came to the Prophet (peace and blessings be upon him) and said: "Which jihād is the best", he said: "A word of truth in front of an oppressive ruler".**

**[Reported by Ahmad]**

## Favors

"Abu Muhammad" plays on the emotions of the readers (a known tactic employed by ash-Shabāb) by mentioning "preferential treatment" I received which even their sons and daughters apparently didn't receive, not only is this a clear exaggeration but it's very reminding of how Fir'awn told Mūsa (peace and blessings be upon him):

ألم نربك فينا وليداً ولبثت فينا من عمرِكَ سنين (١٨) وفعلت فعلتك التي فعلت وأنت من الكافرين(١٩)  
[الشعراء، ١٨-١٩]

**Did we not raise you among us as a child, and you remained among us for years of your life?  
And [then] you did your deed which you did, and you were of the ungrateful."  
[ash-Shu`arā`, 18-19]**

Yes, I was part of your cult "while I was of those astray, so I fled from you when I feared you" and my Lord saved me from you.

It's absolutely ludicrous for "Abu Muhammad" to talk about how they "welcomed the muhājirīn" in open arms, rather what your group is guilty of is taking them to the border, cocking the gun behind their backs, ordering them to cross the border while threatening to shoot them if they hesitate or look back!

"Abu Muhammad" continues desperately to play on the emotions of the readers claiming that my wife accused them of rape and claims this "is a betrayal of the blood of the martyrdom seekers".

Assuming that he has a very good command of the English language, where did the term "rape" come from? No where in the interview was the word "rape" mentioned. The term used was "sexual assault".

According to the definition of sexual assault it "takes many forms including attacks such as rape or attempted rape, as well as any unwanted sexual contact or threats. Usually a sexual assault occurs when someone touches any part of another person's body in a sexual way, even through clothes, without that person's consent."

Conveniently "Abu Muhammad" chose to cherry pick on a term which he misconstrued and spent a large portion discussing the sharī reasons as to why it is Islamically forbidden to accuse someone of zinā.

For the record, the incident that my wife referred to is well known within ash-Shabāb circles and has been documented by Zubayr al-Muhājir in his letter "Yes, There's a Problem", he says:

"There's a problem O leader, and that is that a muhājir in charge of the muhājirīn mentioned that he left for the frontline to fight in the cause of Allāh. He left his wife under the care of ash-Shabāb and **she was exposed to fāhishāh (illicit sexual act) by one of those from the security apparatus**. When this brother wanted to file a complaint against this man at the court, his superior insisted that he waives this complaint. The brother saw this as suspension of sharī'ah so he fled the country in a state of fear". [See pg. 9 of "[Yes, There's a Problem](#)" by Zubayr al-Muhājir].

"Abu Muhammad" in a futile attempt tries to link what he calls "accusations of rape" with the BBC's reports about alleged sex slaves in Boni forest. This is another well-known tactic employed by ash-Shabāb, which is to link those who speak against them to agendas they have no connections to.

Take the example of Abū Mansūr al-Amrīkī, when he released his videos exposing ash-Shabāb and stated that his life was in danger, ash-Shabāb responded by releasing a statement wherein they said:

**"The series of video releases - one in March when the Kuffar were preparing to invade the Islamic Administrations in Lower Shabeelle region and another in October just after the Kenyans had invaded the port city of Kismayo, in Lower Jubba region - were intended to serve a broader purpose. Hence, the timing of the releases and the convergence of the entire East African nations upon the Mujahideen were not entirely coincidental occurrences but a calculated attempt to draw attention to the alleged voices of dissent within the ranks of the Mujahideen at a time when they were most likely to be under pressure from their enemies so as to cultivate the destructive seeds of disunity."** [See "[Abu Mansur Al-Amriki: A Candid Clarification](#)"]

Everybody always has a malicious hidden agenda, save themselves of course.

### **They fled the "wilāyāt"**

Another angle that "Abu Muhammad" tries focus on greatly is the fact that I left their territories (or the "Islamic wilāyāt" as they like to call it) or that my wife had been living in Mogadishu for a while, despite the fact that I highlighted in the interview that I'm not present in their territories anymore and that it has absolutely nothing to do with the issues I raised, he decided to make a huge case out of it.

But before I address this let's take a look at what Abū Muhammad al-Maqdisī (an influential figure whom ash-Shabāb look up to) has to say regarding an issue like this:

**"As for the one who flees to the land of war because of oppression that he feared, and he doesn't wage war against the Muslims, aid against them and he couldn't find amongst the Muslims who'd offer him protection, then there's nothing against this individual, because he's forced to do so"** [al-Muhallā, 13/138-139]

[...]

Ibn Hazm then said: **"We've mentioned that Muhammad b. Muslim b. Shihāb az-Zuhrī was bent on going to the land of the Romans because al-Walīd b. Yazīd had vowed to kill him if he could, and he was the crown prince after Hishām, so whoever is like this excused"**

[See ar-Risālah ath-Thalāthīniyyah, pg. 61]

Having said that, I'd like to ask "Abu Muhammad" why he doesn't tell us where the wives of ash-Shabāb's leaders live? Why doesn't he tell us how they live in Mogadishu and travel back & forth from it to ash-Shabāb territories? Why doesn't he tell us how the wife of his direct amīr (leader) lives in Mogadishu and when it's convenient she travels to ash-Shabāb territory to see her husband?

### Getting personal

Despite the fact that I spoke against the group and didn't get personal with anyone, "Abu Muhammad", by order of his superiors, decided to get personal.

He decided to selectively highlight parts of my first and second arrest. According to his claims my former amīr attempted convince me to stay, which is partially true, however what he fails to mention is that he agreed to let me leave afterwards.

I summoned him to my house during the morning and informed him I'd be leaving, needless to say he was surprised but accepted the fact and agreed to it after a long discussion. To my surprise he summoned me in the afternoon and told me I wouldn't be allowed to leave to which I protested to as he broke his promise and we left on a bad note after arguing. Interestingly at one point during this argument I asked him as to why he's treating me as if I'm his property, to which he exclaimed: "**You are the property of Islām** (read: **ash- Shabāb**)".

Later that night he knocked on my door insisting that we had to see someone who was waiting for us, not suspecting anything I went along. We soon arrived at the house of the so-called wālī (governor) of the area known as Hasan Ya'qūb. A strenuous argument took place between me and Hasan Ya'qūb after he made it clear that he would not allow me to leave except through their "route" (which I did not trust and feel comfortable with for several reasons).

He suddenly asked to be excused and silently phoned the "hisbah" to arrest me and that night I was thrown in prison and **not** house arrest as "Abu Muhammad" shamelessly claims. After they decided what to do with me they took me to the town of "Diinsoor", where I spent the final days of my arrest in a house. This is the **only** time I was taken to a house, and it was during these days when I was approached by a certain "Yūsuf Jīs" (an individual in charge of secret prisons and "exit routes"). He gave me the offer to stay or to use their "route", being suspicious of their "routes" and knowing ash-Shabāb's habit to dump muhājirīn at the Kenyan border I opted to stay with the intent of leaving another time if the opportunity arose.

As for my second arrest, it has been highlighted in the interview in detail by my wife and events did **not** unfold as "Abu Muhammad" claims. I fail to fathom how he can relate these details when he wasn't even present during any of these events. And interestingly "Abu Muhammad" conveniently leaves out the abuse my wife received.

"Abu Muhammad" claims that my wife told my former amīr that she had "a letter of acquittal" and that I would be "exonerated", these are **baseless** claims which are as true as not considering me an apostate.

It's preposterous how "Abu Muhammad" claims that ash-Shabāb do not consider me or my wife an apostate, for these are the same people who said: **"We assure our Muslim brothers that Al-Amriki is not endangered by the Mujahideen & our brother still enjoys all the privileges of brotherhood"** [see [source](#)], yet they went on to kill him!

Again "Abu Muhammad" lies and claims that I was kept under house arrest, and I wish I was, because I spent the next five months **shackled** by the hands and legs in their secret dungeons where I was treated like a "spy" and interrogated. He also conveniently left out my third and longest arrest where I spent a year and four months in their secret dungeons in the most appalling of conditions, why did he leave that out?

And to clarify I never, not even once, had access to a phone except during those few days I was confined to that house in the town of "Diinsoor" where telephone signal wasn't even working, so what was the benefit of handing me my phone? I neither had a phone during my second imprisonment nor my third imprisonment.

However what is extremely absurd is as to why "Abu Muhammad" would bring up my personal stories, filled with lies by omission, without even addressing the grave issues I raised. The like of "Abu Muhammad" and myself is like the poet said:

سارت مشرقة وسرت مغرب \*\*\* فستان بين مشرق ومغرب

**She went East & I went West \*\*\* What a difference between who heads East & who heads West**

I raised issues pertaining bloodshed, crimes, corruption and he decides to focus on my skin complexion and "facial cream"? He could not tackle the issues I raised except by dismissing it as "nothing more than allegations, generalizations and slanderous rumors" and "personal grievances".

These are echoes of previous statements issued by ash-Shabāb in regards to the same issues raised by Abū Mansūr, where they claimed: "The opinions expressed by Abu Mansur, the alleged frictions and the video releases **are merely the results of personal grievances that stem purely from a narcissistic pursuit of fame and are far removed from the reality on the ground.**" [See "[Abu Mansur al Amriki: A Candid Clarification](#)"]

This is ash-Shabāb avoiding facts at its best, instead of responding to these issues concerning them that various people have been repeating for years they resort to character assassination.

This same "Abu Muhammad" when "refuting" Abū Mansūr resorted to calling him "self-entitled", claiming he has a "hypersensitive mind", a "highly inflated ego" and has an "egotistical obsession" of his self image along with the other nonsensical claims he made. The aim is simple: tarnish the reputation of the messenger and ignore his message, the very same tactic employed by "Abu Muhammad" in his recent "refutation" of our interview.

Overall, this "refutation" was nothing more than a regurgitation of the typical empty rhetorics, an attempt to appeal to the emotions of the reader and guilt trip them into believing that ash-Shabāb are the victims instead of the criminals they really are.

Now, I must ask "Abu Muhammad" why he deliberately refused to address their suspension of shari'ah or accepting shari'ah when it suits their desires and fits their agenda and overruling it with their desires if it doesn't suit them?

Why didn't you address that their military power is above the shari'ah?

Why didn't you address the extremism of ash-Shabāb and their exceeding the boundaries set by Allah such as Abū Mus`ab `Abdul`Azīz declaring muhajirīn who leave Somalia as apostates and others who leave your "wilāyāt" as apostates?

Why didn't you address their extremism in teaching their members to follow and obey the amīr in everything, even if it goes against Islam?

Why didn't you address the fact that ash-Shabāb believes it's the main body of Muslims as is evident from their actions and statements?

Why didn't you address the fact that ash-Shabāb have no sanctity for Muslim blood or Muslim lives, whether from the general Muslim population or their own members?

Why didn't you address their killings for "maslahah" (benefit) or that they believe Muslim lives can be disposed of under the guise of what they call "maslaha"?

Why didn't you address the almost daily bombings in Mogadishu carried out by ash-Shabāb which result in the deaths of many Muslims? Just in the past few months alone ash-Shabāb has carried out bombings in public places which killed many Muslims, but you most likely wouldn't know this due to selective information that reaches you.

Why didn't you address the bombing of Hotel Shamu by Shabāb and the subsequent lying by `Ali Dheere denying any involvement?

Why didn't you address the bombing of the ministry of public services where hundreds of students gathered, who were waiting to receive scholarships to study in Turkey?

Why didn't you address the killing of Abū Bakr az-Zayla'ī, Mu'allim Burhān, Abū Mansūr al-Amrīkī, Usāmah al-Britānī, AbdurRahmān as-Sudani, Mu'tazz al-Misrī, Abū Nu'mān, Husayn `Abdī Gedī, Sh. 'AbdulQādir Nur Fārah (killed while in prayer), Sh. Ahmad Hāji AbdurRahmān (killed while leaving the masjid after dawn prayers).

Why didn't you address the abduction of Muslims by ash-Shabāb's intelligence apparatus who are then thrown in secret dungeons run by the group. Why did you ignore the torture that takes place therein? Where are the mugshots and fingerprints of the prisoners taken?

Why didn't you address the abduction of muhajirīn who are then taken to the Kenyan border so that the muhajir gets arrested by Kenyan authorities? I provided some of the examples I know of such as Hakīm al-Misrī, AbdurRazzāq al-Burundī, Esmatullāh at-Turkī, Abu Sa'd al-Fistīni, why did you refuse to address this? Why don't you tell us how ash-Shabāb forced Fārūq al-Almānī and Nāfi` al-Britānī to leave Somalia?

Why didn't you address the fact that ash-Shabāb squander the wealth of the Muslims and how this wealth is eaten up ash-Shabāb elite while the average footsoldier lives on peanuts? Or perhaps you don't know of that one time when Ahmed Godane sent \$100,000 to Fādhil to entertain a few guests for instance?

Why didn't you address the heavy taxes levied on the population and the zakāh ash-Shabāb forces people to pay them despite them not having any right to do so?

Why didn't you address that they've fought other groups, usurped their wealth, betrayed them, and ultimately forced them to join ash-Shabāb?

Why did you ignore that ash-Shabāb have taken lying, slandering, deception as a norm?

Why did you ignore their extra-judicial killings?

Why did you ignore that Khālīd "Stango" as-Swāhīlī, Abul Karam, Sa'īd Bulbul, Mu'allim `Abdullahi (from the Duduble clan), Laqlaqāye, Dhaga`Adde and others died in your secret dungeons?

Neither you or anybody else from ash-Shabāb needs to respond to these points, but instead I invite you and ash-Shabāb to accept my invitation to mubāhalah on these points.

Allāh the Most Elevated said:

فَمَنْ حَاجَكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعِ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا  
وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ  
[آل عمران، ٦١]

**Then whoever argues with you about it after [this] knowledge has come to you - say, "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly [together] and invoke the curse of Allah upon the liars [among us]."**  
[Āl `Imrān, 61]

Furthermore I ask ash-Shabāb to inform the readers about the whereabouts of the following individuals (the least of them have been missing for more than a year and half):

- Mustafa Nabhān
- Samatar (aka Abū Talha as-Somālī)
- Abu Nawāl as-Swāhīlī
- Shākir as-Swāhīlī
- `AbdulWāhid at-Tūnisī (aka Abū `AbdirRahmān)
- Abū Anas al-Misrī
- Abū `Ammār al-Almānī
- Mus`ab al-Almānī
- Mukhtār al-Britānī
- Warsame al-Britānī
- Muhammad al-Britānī ( aka Babyfoot)

- Yahyā al-Oromī
- Mu`āth al-Oromī
- Nūr Sa'd
- Mu`āwiyah al-Malayzī

And others besides them whose names I can't recall.

Enclosing I'd like to say, the truth is clear as daylight for those who seek it, the truth is that ash-Shabāb are a deviant group who are adamant in attempting to prove their legitimacy even if it necessitates lying and distorting the truth. The arguments and doubts they raise shall remain *flimsier than a spiderweb*. And I on my part, will continue exposing this group for what they really are, until Allāh judges between us.

وسيعلم الذين ظلموا أي منقلب ينقلبون

[الشعراء، ٢٢٧]

**“And those who have wronged are going to know to what [kind of] return they will be returned.”**

**[ash-Shu`arā` , 227]**